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The statements of philosophy and policy of the Mexican-American Education Committee included 1) accepting the purposes of education in American democracy as defined by the *Educational Policies Commission* as basic principles; 2) recognizing the "culture within a culture" concept; and 3) recognizing that the function of the school is to perpetuate the core of values and institutions of the particular culture. To help the acculturative process, the 'school-community idea' should be considered in greater depth and cultural awareness and self-image should be strengthened. Spanish should be taught as early as possible on the elementary school level, a program of compensatory education should be instituted; and bilingual teachers, counselors, and administrators should be hired.

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Statement of Philosophy and Policy as they pertain to the Acculturation and Education of the Mexican-American and recommended to Boards of Education, as proposed by the Mexican-American Education Committee of Metropolitan Los Angeles, 1963:

1. "The Purposes of Education in American Democracy," as defined by the Educational Policies Commission[1] specifying the function of the school are to be accepted as basic principles.

2. In order, however, that these purposes be implemented as the function of the school in any given Mexican-American community, the underlying rationale must be redirected to recognize and accept the "Culture within a Culture"[2] concept, and in effect the principle of Acculturation[3] as an educational precept. The latter provides for the duality of, socialization of the Mexican-American child and while it affects the enculturative[4] process in degree, it establishes a frame of reference in

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1 Educational Policies Commission, The Purposes of Education in American Democracy (Washington, D. C., National Education Association and the American Association of School Administrators, 1946).

2. CF. Chart on Acculturation

Firth, Raymond, editor, Man and Culture (New York: The Humanities Press Inc., 1957), p.16.

3. "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original patterns of either or both groups..."

Melville J. Herskovits, Acculturation (New York: J. J. Augustin, Publisher, 1938), p.10.

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which the dynamics of transculturation[5] takes place.

3. In as much as the function of the school is to perpetuate the core of values and institutions of the culture of which it is an integral part therefore, within the concept of a "Culture within a Culture" the function of the school becomes twofold; perpetuating the core of values of the cultures[6] of which the school is supposedly a functional part.

4. In order that the entire acculturative process as it affects the Mexican-American child be facilitated, and made a much more stable and smoother process within the frame of the original purposes, the following are imperatives: (1) The school-community idea be given greater depth in meaning, better purpose and implementation; (2) To strengthen cultural awareness and self-image: (a) Spanish should be taught as early as possible on the elementary level and made a "must" or a strong elective for non-academic students in the Jr. and Sr. high schools; (b) units on history and literature concerning Spain, Mexico and the other Latin American countries be developed as part of the present course in social studies, not only for the purposes expressed above but also to create a more informed general citizenry; (c) the contribution of Spain and Mexico in the area of art and also music should be given due consideration; (d) the study of

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4 "The aspects of the learning experience...by means of which man achieves competence in his culture is called enculturation..." (italics not in the original)

Melville J. Herskovits, Cultural Anthropology (New York; Alfred A. Knopf, 1955), p. 326.

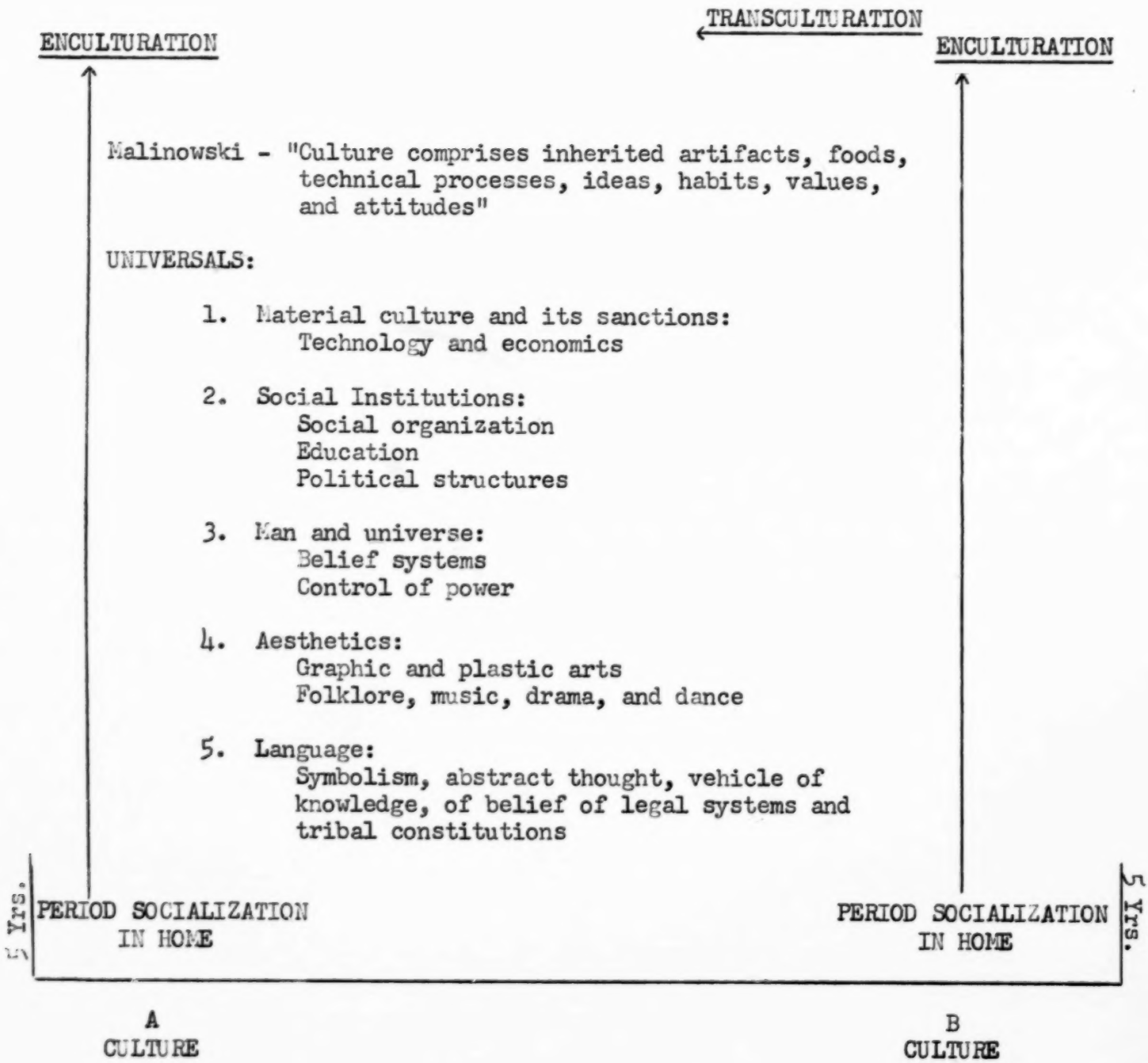
5 "... transculturation...expresses the different phases of the process of transition from one culture to another.

op. cit. p. 475.

6 Culture as defined and pertaining to that culture typical of the United States and Mexico which also extends into the Southwest.

regional dress and foods be created as definite units in home economics; (3) a definite and specific program of compensatory education be instituted with the objective of (a) supplementing the normal educative effort; (b) preparing the Mexican-American child to compete within the existing education program; (4) develop continuing flexible programs of testing and guidance which will permit the discovery as early as possible the potential of each child, the identification and development of the academically able student, motivating him toward definite educational goals, thus preventing him from becoming misplaced within the school as to ability and interest, and thereby becoming a dropout; (5) expand and modernize the vocational program of the comprehensive high school so as give adequate adaptability to a technologically changing community; and (6) recruit, hire, and place bilingual teachers, counselors, and administators who have understanding of the Mexican-American child and his community.

THE ACCULTURATION OF THE MEXICAN AMERICAN


ENCULTURATION
TRANSCULTURATION
ENCULTURATION
Malinowski - "Culture comprises inherited artifacts, foods, technical processes, ideas, habits, values, and attitudes"
UNIVERSALS:
1. Material culture and its sanctions: Technology and economics
2. Social Institutions: Social organization Education Political structures
3. Man and universe: Belief systems Control of power
4. Aesthetics: Graphic and plastic arts Folklore, music, drama, and dance
5. Language: Symbolism, abstract thought, vehicle of knowledge, of belief of legal systems and tribal constitutions
5 Yrs.
PERIOD SOCIALIZATION IN HOME
PERIOD SOCIALIZATION IN HOME
5 Yrs.
A CULTURE
B CULTURE